2: Durham B-5 (ca. 1910)1928 EG1 Albania EG1
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Monastery, I saw three. They stood with their hands on their knees and their heads thrust under the desk from which the pope was to read the Lessons. The desk being draped, their heads were hidden and their hind-quarters protruded grotesquely. If they could refrain from crowing during the reading of the Lessons they would be cured. The cure failed. Hardly had the pope begun to read when a hideous and unearthly din arose beneath his desk. No one intervened; no one even smiled. The pope read steadily, though his voice was drowned by the noise. At the end the three were led away—uncured. But I was told that as a rule the cure is successful. It may well be, for the Balkan peasant is very much affected by suggestion. He pines if he believes he has been cursed; he dies if he believes his death is "egil" (written in the Book of Fate). I did not see or hear of a case of crowing hysteria in Albania.

In Montenegro I was told a remedy for fever. It was to make fire with a fire-drill of wood. The patient helped to work the drill. The fire went out of him and into the wood and he was cured. Perhaps the exertion of drilling produced sweat and so relieved the patient. Krsto believed greatly in this cure.

6. Soothsaying

For some inscrutable reason man in many lands has thought his gods were likely to choose the insides of animals as a means for revealing the future.

"Plucking the entrails of an offering forth, they could not find a heart within the beast." So the augurs warned Cæsar to beware the ides of March. Balkan folk still find their fate written in the bones of certain animals.

I first saw the bones read at Selchan, a village in the Spata mountains, near Elbasan. It was in those days a very remote spot, and a Russian Consul was the only foreigner who had visited it within memory. Most of the male population were "wanted" by the Turkish Government. But for the purpose of my visit the friendly Albanian Mutasarif of Elbasan arranged a truce. We were halted outside the village for a parley, and also to give time to all the men of military age (whom the Government was trying to conscript for the Army) to hide in the bushes. I was then received with great joy, and even greater hospitality. The ancient headman, Constantine Suliman, a fine figure in a white fustanella, swore friendship, and hustled the women to spread a noble banquet of roast lamb, stewed fowl, cheese, milk, and maize-bread.

The district had neither church nor mosque. Every inhabitant had

11: Start E-4 (no date) 1939 EF1 Yugoslavia EF1
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SECTION II.

CHAPTER VIII.

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Albania and Southern Yugoslavia. The Costumes worn by Men and Women.

After experiencing nearly five hundred years of Turkish rule it is not surprising to find that much of the costume in Albania and in southern Yugoslavia, which as far north as Pljevlja and Priboj was part of Turkey in Europe until 1913, if not actually Turkish in character shows very strong Turkish influence.

There is also much greater variety in the garments worn by the hill tribes and the peasants and the townsfolk, therefore in the description of those in the collection it has been found advisable to group specimens on some of the Plates so as to give an indication of a complete costume such, for example, as that of the Bulgarian woman from Monastir (Bitolj) (Plate IX), the Catholic woman from Scutari (Plate V) and the essential parts of a woman's dress from Zadrima (Plate X).

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Franz, Baron Nopcsa says that as early as 1912 international European dress had begun to be adopted, more particularly by the men, the young Catholics of Scutari deprecating the older styles, and wearing a combination of European garments with the older head-dress, the fez, and shoes. The younger women also have to some extent discarded the wide trousered skirt and the veil; therefore as all the specimens in this collection belong to the period previous to 1914 they represent native dress when it had its own individuality and, as such, will become increasingly valuable as records.

The following short lists of garments worn by women and men in some of the different districts have been compiled from the collection, and from the works of Baron Nopcsa* and Max Tilke†.

A Catholic woman from Scutari would wear:

(a) A shirt ("kmis") with sleeves, sometimes gathered at the wrist, either short in the body or of three-quarter length.

(b) A full-trousered skirt, often of striped silk, similar to the Moslem example on Plate VIe or "enormous baggy trousers formed of a very wide and much gathered skirt of imported, glazed, purple-black calico, the lower edge of which was sewn together leaving a hole at each corner for the feet. This was not really a trouser, as the legs were not divided, and was very cumbrous" (M.E.D.).

(c) Some form of girdle, either striped silk or a long strip of material with embroidered ends (Plate XVIf).

(d) A sleeveless coat ("giubba") with full skirt reaching to the knees (Plate XIII).

(e) A square of dark or light cloth as a head-dress, or a large net or gauze, embroidered veil, the latter being worn by married women only.

* Franz, Baron Nopcsa: "Albanien, Bauten und Geräte." Berlin, 1935.
† Max Tilke: "The Costume of Eastern Europe." London, 1926.

[Text continues on p. 36]